

be such a guide, as shown by such passages as II Tim. 3:16, 17, and II Pet. 1:3, the confirmation of this claim by the highest development and culture of every people who for two thousand years have been testing it, tho imperfectly, warrants us in stating as the second item of our plea, The Bible, the whole Bible, and nothing but the Bible is our infallible guide.

The way now ought to be simple and easy. The time for philosophy and speculation has passed. To me, it borders upon the ridiculous for one to accept Jesus Christ as his Savior and then quarrel with his plain requirements. How does it look to you? Use your reason to determine who the Christ is but after you have found that he is your Savior then use your faith. The worldly man who argues against repentance does not need repentance so much as he needs faith. Likewise the disobedient man who philosophizes against baptism does not need baptism half so much as faith. On the day of Pentecost three thousand accepted Christ as their Savior which meant to them acceptance of all he taught. They were men of faith. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" Acts 2:42.

"Their's not to reason why,
Their's but to do or die."

A third item of our plea is "Rightly dividing the word of truth." Paul directed that this should be made an object of study. Nine tenths of the confusion and false interpretation comes from a disregard of Paul's injunction. The scriptures clearly state (Deut. 9:9,) that the first covenant was the ten commandments. Paul as clearly states that the first covenant was taken away (Heb. 8,) and yet you constantly hear persons quoting the law, and as such, trying to fasten it upon Christians. They talk about the "Sabbath," "Sabbath observance," and "Sabbath schools" just as tho we were still under the first covenant, and not under grace; and at the same time being very careful not to keep the Sabbath but Sunday. Some of these D. D's. will send the poor sinner, penitent tho he be, back to the priesthood with his altar and blood of bulls and goats—send him to the shadow instead of to the substance—to obtain remission of his sins.

It is a singular fact that the question, "What must I do to be saved?" was asked three different times under apostolic preaching. The question was asked by people representing every different condition in the process of conversion. To the Philippian jailer who was a total stranger to Christ—an unbeliever—the divine answer embraced, of course, the first step in the process: "Believe on the Lord Jesus Christ and thou shalt be saved." To the three thousand on the day of Pentecost who had taken the first step in the process, the answer of the man of God met the new condition and he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of

sins; and ye shall receive the gift of the Holy Ghost." To Saul of Tarsus who had taken the first and second steps in the process of conversion—that is, believed and was penitent, the answer of the man of God who had been sent to tell him "all things that were appointed for him to do" said "Arise, and be baptized, and wash away thy sins, calling on his name." Never were more unsatisfactory answers, tho divine, ever given a sinful world than these. More than three fourths of the evangelists completely ignore them. If they attempt to use them, failing to recognize the divine steps in the process of conversion, nine times out of ten they will give the answer made to the unbelieving jailer to the believing penitent, who, like Saul, was ready for baptism. If Paul and Peter would rise from their graves and go into some of the great union meetings held by the noted evangelists of the times and give the answer to inquirers after pardon that they gave when they were doing the preaching, it would break up these meetings in a hurry. It wouldn't Brethren meetings. Hence a fourth item of our plea is, Faith in God, repentance of sin, confession of Christ, (Heb. 4:14,) and baptism according to Matt. 28:19, brings one to a state wherein he is accepted of God, and thus converted.

A fifth item in our plea is, gospel baptism is immersion into the name of the Father and of the Son and of the Holy Spirit—a triune immersion. The grammatical construction of Christ's commission will admit of no other meaning. The earliest mention of the rite in history gives triune immersion. Triune immersion satisfies Rom. 6:5, as no other form can. Planted in the likeness of Christ's death is the figure, not the likeness of his burial. The likeness of his death is found on the cross, not in the grave. See John 19:30. Triune immersion harmonizes with Eph. 4:5, as no other mode can. It is "one Lord, one faith and one baptism." The term used is not *bapto-dip*, but *baptisma* meaning dipping. What satisfies the expression—"one Lord, one faith, one dipping" so well as triune immersion?

The last night Jesus was upon earth he instituted the ordinances of his church. He with the twelve apostles gathered around a table upon which was a plain simple meal called a supper. Jesus surprised the little company by rising from supper and washing his disciples' feet. He assured them that they would understand this new departure hereafter. He closed that part of the service by saying "I have given you an example that ye should do as I have done to you." (John 13.) They then partook of the meal prepared by Peter and John who had been sent to this place a few hours before to begin preparations for the Passover which was to have been observed the following evening. (Luke 22.) For several centuries this meal was inseparably connected with the other services of the evening by the early church. Dr. Stanley, in his *Christian Institutions*, page 48, says, "Finally the meal itself fell

under suspicion, Augustine and Ambrose condemned the thing itself as the apostle had condemned its excesses," (I Cor. 11,) "and in the fifth century that which had been the original form of the Eucharist was forbidden as profane by the councils of Carthage and Laodicea." But the Brethren are not under the power of these councils and what was the "original form of the Eucharist" as admitted by every historian, they are disposed to observe. After they had eaten together, the third feature of the evening service was the institution of the bread and wine—emblems of his shed blood and broken body. They were to observe this in remembrance of him. He said when he had washed their feet, "Ye should do as I have done to you." When he gave them the cup and loaf he said, "This do in remembrance of me." By what principle of interpretation, or logic, the one service is to be torn from its God-given place and spiritualized while the other is to be literally obeyed, I have never yet been informed. I would yet assert that the sophistry which tears away the foundation from the ordinance of feet washing leaves the communion standing upon nothing but sand. My Savior linked the three together, making another object lesson to teach a triune God. "What God hath joined together let no man put asunder." The sixth item of our plea, therefore, is, That feet washing, the Lord's Supper, and communion are divine ordinances to be observed in the evening of the day by the Lord's people.

The seventh item is "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even to the end of the world." Matt. 28:20.

The secret of the abiding presence of Christ is not in our wealth, not in our numbers, not in our prayers, but in our loyalty—"Teaching them to observe all things whatsoever I have commanded you." Seek the abiding presence of Christ by doing his will.

THE PASSOVER

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Brother Editor: Since you have said that I would write for the *EVANGELIST* when I got settled down here, I suppose it is about time to say something; and as it is business to take up unfinished work first, I will begin where I left off. But permit me to first offer an apology for propounding those questions on the passover some time ago.

I did not mean by those questions to stir up a controversy between brethren, but being aware that some of our brethren still held to the G. B. idea that Jesus did not keep the passover with his disciples in the night of betrayal, I put those questions in form so as to require but little more than yea or nay to answer them.

But now since some of my brethren have joined issue as a result of my interrogatory, it would hardly seem manly in me to sit back in absolute silence, so please let me say a few things relative to both views as offered by the brethren who in their writings referred to the